A Rite of the Werewolf

And the Infernal Witches Sabbat



By Michael W. Ford

(Cover illustration by Nathaniel Harris from "Book of the Witch Moon)

Succubus Publishing

A Rite of the Werewolf

The going forth to the Infernal Sabbat

By Michael W. Ford, Akhtya Seker Arimanius

Once the sorcerer has undertaken the self-initiation ritual entitled, "A Ritual of Lycanthropy"[1] in both parts, and he has visualized perfectly his werewolf shadow, or that similar beast of sorcerer, he has entered into the pact of the Devil, the black man of the Sabbat. It is the passing of that rite of initiation that will prepare the witch to travel forth to the Infernal Sabbat, symbolized as the Persian Arezura, the place in the North, the Gates of Hell. Let the practitioner be perfectly still in focus and Will, that nothing shall break his or her concentration of that task which draws the Ka (the astral or Body of Light) further into darkness.

As with the legend of Pierre Bourgot and Michel Verdung[2] the initiate shall have one who shall be as the Lord of the Forest. In the legend aforementioned, Pierre Bourgot had lost his sheep in the forest around the year of 1521, becoming distressed when unable to find them. Three Black Riders approached him, the third saying "Whither away, you seem to be in trouble?", the rider then told the boy not to worry that his master may take care of him and his flock, saving them from the attack of wolves. His name was revealed as Moyset, he initiated Pierre by the young man renouncing Christianity, kissing Moyset's Left Hand (which was black and as cold as a corpse) and giving an oath to His Lord the Devil.

After a time Pierre went back into the service of his community and was reinitiated by a man named Michel Verdung. Verdung took Pierre to a Sabbat Ritual, where they met in the woods near Chastel Charnon. Each danced about with a green candle with a blue flame, and then smeared a salve on Pierre which transformed him into a wolf. It was later that Moyset returned and gave Pierre a salve which transformed him into a wolf.

Transvection is a powerful tool aided in astral or dreaming projection. Some witches have used ointments, made from nightshade and other herbs which produce a flying sensation.

---

[1] Nox Umbra by Michael W. Ford

[2] The Book of Werewolves by Sabine Baring-Gould, 1865 Smith, Elder and Co. London

Potatoes[3] that have been exposed to sunlight prior to any harvesting will grow on them a toxic alkaloid called Solanine. If such was ingested it could cause sickness, but also sensations of flying and hallucinations. Some could use fat and mix into an ointment which is smeared on the genital area or anus, which has a detailed amount of blood vessels. This would enter then the bloodstream. In the book Demonomanie (1580) Bodin wrote that witches rode a broom stick or black ram to the Sabbat. As early as 1489 a writer called Molitor mentioned Wolves as a transport. In the Goetia, Amon is shown riding a wolf. In Molitor's De Lamiis a woodcut shows a witch riding a wolf, not to mention other sorcerers sitting astride a forked stick[4]. The Infernal Sabbat, being the Antinomian self-love rite of sexual and psyche oriented self-deification, allows the passing of the shadow of the witch into an Averse and more powerful state of being. Belladonna was used also in salves to produce flying, in large amounts can easily kill.
Atropine is easily absorbed by the skin, which when mixed with fat enters into the bloodstream quickly. Such ingredients no doubted caused such mental and astral journeys into the Sabbat both Celestial and Infernal. Such night flights may be caused by such psychotropic herbs. Toads, being linked to diabolism and witchcraft already[5] and such were used often in potions. Also used in ointments were bats and their blood, mixed with deadly nightshades. For this reason, individuals should not experiment with such, noted that death could occur.

In specific, part of the Witches Sabbat practice of going forth by night is the illumination of the imagination; that when the subconscious is brought closer to the conscious. Those who are able, by herbs or meditation alone without the use of herbs, are ones who seek to know themselves. This process and act is not hidden by any one school, or so-called exclusive coven of witches or teachings. The answers, as Robert Cochrane has written, are in the wind. All one must do is heed the voice of inspiration, that spark of Sathan which illuminates our path of becoming.

Buddhists looks at existence as being central to the soul in itself. The Buddhist will sometimes move through a form of lycanthropy of different animals, sometimes falling into meditation, leaving the flesh and blood to later return from trance. The Sabbat, no matter what inspiration may create, does the same end. The Black Mass in specific has long held traditions of Lycanthropy and

---

[3]The Encyclopedia of Psychoactive Drugs: Flowering Plants: Magic in Bloom. Mendelson, Jack, M.D. and Mello, Nancy, PhD. New York: Chelsea House Publishers. 1986.
[4] The Encyclopedia of Witchcraft and Demonology by Rossell Hope Robbins, Crown Publishers, NY 1959.
[5] From as early as Zoroastrian lore pertaining to Toads being the creatures of Ahriman.

witchcraft in close connections. Often, the Black Man of the Sabbat holds the power of bestial transformation, will often give salves to new initiates. A demonologist, Pierre de Lancre (1612) mentioned a goat-like figure, wearing a chasuble who read from a book bound in wolf's skin, which contained pages red, white and black. In 'Commentarius de Praecipibus Divinationum Generibus' (1560) by Casper Peucer wrote of a story from Latvia, of when werewolves take their forms to walk at night with the devil. The sorcerers are summoned to a conclave where all transform and go forth by night.

The writer Jean de Nyauld in 'De la Lycanthropie and Metamorphosis' and 'Ecstasy and Witches' makes reference to an ointment with the following ingredients: the fat of a child (take away Christian paranoia = animal fat), juice of water parsnip, soot and deadly nightshade. The unguent which was smeared on the inner thigh contained belladonna, this was said to create flying sensations.

A document from the 'Sloane Ms. British Museum' and published in an older book[6] presents a werewolf chant[7] from which the sorcerer sheds the human form for that of a wolf. Such a chant may be used in dreaming chants before sleep if the witch so desires – lending to the dreaming flesh gathered by shadows.

In the ancient lore of Persian Sorcery, with specifics to Zoroastrianism, Wolves were hated creatures which were said to be created by Ahriman. The term 'Khrafstra' is a general word for noxious beasts, attributed to the Druj or Demons of the Dragon Ahriman. Such imagery is used in the work of The Black Order of the Dragon, a secret guild of witches and sorcerers who develop a Left Hand Path initiatory guild based on (among others) Persian Sorcery and so-called Black Magick centered around the dragons Ahriman and Tiamat, who is of Sumerian origin. The BOTD which is headed by a Triad of witches called 'Coven Maleficia' of The Order of Phosphorus have worked in Vampyric areas of Dreaming Sorcery for some years. In the BOTD the initiate Works through the symbolism of the transformation of the Vampyre to the Werewolf to the Dragon in a dreaming centered development of what could be called Luciferian Witchcraft. The Ritual contained here is but one example of some of the initiatory focus of this so-called 'Sethianic'[8] school.

[6] The Warlock's Book by Peter Haining, 1970
[7] 16 lines which signify transformation in the wilderness to the shape of the wolf
[8] A term used to define the Left Hand Path alignment with the Egyptian God SET or Set-an, a early form of Satan or Shaitan the Adversary.

As a point of focus, the initiate who takes the flesh of the werewolf does so via the imagination. This would require a certain amount of privacy in which the witch would not be bothered by anyone else, to ensure a self-fascination and the visualized transformation to occur. The initiate would prepare his or her chamber accordingly, having a belt made of wolf skin or possibly even fake wolf fur. The point is that the imagination may be excited to allow this mental transformation to begin. You must visualize your chosen form, how it looks and different stages of transformation and how you may hold them in certain points of shape changing, for various purposes. You first begin your chant, holding it slowly and allowing the power of this atavism to take hold of the consciousness; slowing moving through your entire body and then allowing the flesh to change. The face will contort and begin pulsating and stretching, the skin will turn an ashen gray, the eyes will turn a feral yellow, allowing a sharper sight. Your fingers will stretch and grow very long, the nails turning black and becoming talons. Your teeth will become razor sharp fangs, your throat issuing bestial growls and howls. As your limbs extend and grow, gray matted fur will grow all over your body, and slowly ears will grow pointed and the hearing will increase ten fold. As your senses are all alive, your face becomes an entangled snout, with your sense of smell becoming more and more intense. In a matter of moments your transformation into a great gray werewolf will be complete, you may walk to the woods or simply lay down to a meditative sleep – record your dreams and experiences with as much detail as you can upon waking.

A second level of lycanthropy is also the changing of various parts of the body according to your will and going forth in the dream or in a meditative state in the ritual chamber. Some will take different parts of animals and go forth in a dreaming state, awakening with detail experiences, and having the attributes of the animal parts they formed. Another more intense area of the transformative state is from human to man-wolf to a dragon form, which the snout grows sharper teeth, horns emerge from the head and much of the fur dissipates. The flesh changes from ashen gray to a dark black-green scaled form. This is the Ahrimanic Dragon form, a state of being in which the Witch has begun a self-transformative state into a deep communion with Ahriman and Tiamat – the Druj of darkness who by their isolation and individual beings, bring the gift of the black flame to those who seek to be like them. In such an instance, focus your journey to Arezura, or Hell (a secret meeting place of witches) and record your results upon waking. Notice the beings you meet and all that is revealed to you.

The methods of using a bone or charm designated through ritual practice and meditative awakening shall be something of a wolf-skin which activates mental

transformation. A key to this is given in "The Black Mass" as reproduced in "The Toad Rite" which refers to the Lord's Prayer Backwards to raise this gray shadow within. You may stand in the forest, in your bedchamber, anywhere which you may find the solitude needed for the Going Forth…As with the Averse calling of Cain, utilize the chants when you are inspired. In the Yatuk Dinoih (Second Edition) the Staota *Wulalffa* summons the visualized form of the Wolf to a shape you shall take by dreams.

> **Nema, Live morf reviled tub. Noitatpmet otni ton su dael dna su tsniaga ssapsert that meht evigrof ew sa, sessapsert ruo su evigrof dna. Daerd yliad ruo yad siht su evig. Nevaeh ni ti sa htrae ni enod eb lliw yht. Emoc modgnik yht. Eman yht ed dewollah, neveah ni tra hcihw rehtaf ruo.**

The Chant of Becoming a Werewolf

(Inspired by the Sloane Ms. British Museum manuscript, as given to me by the Skratte)

Under the gleam of the Moon, be it full or dark

I stand in the Crossroads of Cain

Under the Horns of the Adversary and Beast Lord

As the Gray Shadow which ensorcels my being

As with who drinks water from the prints of the Wolf

To he who has taken the Wolf belt of the Devil

By Satanadar I summon thee, By the Devil I become thee

I shall become the Werewolf, Man and Beast…

To go forth this night to Feast

None shall capture my gray form

By the Binding Words, Nasatanda…

So it is done!

I am indebted to: Skratte (Nathaniel Harris), Elda Isela Ford, Scorpius Nokmet, Frater A.S.L., Soror Teth…..

Night and the Witches Sabbat

-The Adversarial Foundations of Sorcery-

by Michael W. Ford

To look into the possibilities of Models and how one may shape and assist in self-transformation, it is imperative to study and understand the foundations of the very Gods which emerge from us. Nightside or Shadowside as a term is defined in Witches Sabbat and Luciferian[9] terminology as averse dreaming practice. In Islamic mythology and lore, Shaitan is the Lord of Rebellious Spirits, a Djinn made of Fire. It is this fire[10] which leads the individual towards the wall looking down into the Abyss, and the infinite possibilities of being. The sorcerer thus begins to adopt the God form of Shaitan to master the spirits and Djinn of the self – all of those elements which command mastery of the self.



Night is the in-between point which later unveils the light, therefore being a barrier and initiation aspect of the self and such conceptual matter. The numerical 666, described by Aleister Crowley is the number of the Beast[11], which is inherent in the Sun in the Zodiac. The Sun is also associated with the Adversarial Triad, being Shaitan (Set) Typhon, Apophras (Apep) and Besz, a god of transformation. The Devil as an initiatory force is considered masculine, thus is represented by the Phallus or source of creative life. In the Tarot, the Devil is attributed to Capricornus, and the Hebrew letter Ayin, being an EYE.

The symbolism of the Devil as the initiator may be best understood by the Tarot as presented in The Book of Thoth. Satan/Set is the Ass Headed God of the Desert, the Lord of Storms and desolate places. Set is the tester of self, the adversary and

[9] Luciferian is also relevant to the Egyptian God SET, Sethanic = 'Of Set'.

[10] See IBLIS, the Black Light by Peter Lamborn Wilson. The Flame of Isolate Consciousness and Being is The Black Light/Black Flame. This is defined as the Fire and Perception of Being, Antinomianism.

[11] The Book of Thoth Weiser Publications

opposer. Set is also related to Saturn. This planet, called also 'Shabbathai", is the "Sphere of Saturn" and is considered a meeting place of the Witches Sabbat. The image of those leaving the flesh, to go forth in the name of the devil by flying with familiars and other demons is not too far from realistic Workings in the present time.

Lucifer is found in the higher octave of the sphere of Saturn. This mighty angel[12] is a revealed source of black light, or intelligence/development/wisdom. Lucifer is also a source of brilliance, a state of gnosis from which the sabbatic practitioner emerges. It is in this highest Empyrean[13] realms of which Light is best experienced, the Air and Astral plane, from which all wind rushes about you like a tornado, where flame and sun envelopes your being and your Astral body is purified by flame.

The embodiment of Wisdom in Western occultism is view in the anthropomorphic form of Baphomet, called also the Sabbatic Goat[14]. The Baphometic Angel-Daemon who resides above a globe (solar) sphere in-between Twilight and Night, two moons, the dark (Hecate) and the light (Lilith or Yram-Satrina). To the initiate however, Lucifer or the Baphometic Spirit becomes a state which is brought forth or developed to by Going forth by Night.

The Path of spirit travel is a temporal process of self emerging from its skin to ascend in the form of shadow, thus willed to manifest in a dreaming flesh. The dreaming body is the form the psyche or ka takes in sleep, and that which flies or goes forth to the Infernal Sabbat. In the context of Witchcraft and Sorcery, the Western initiate of today holds a wealth of information to build from. Idries Shah points out in THE SUFIS that the Spanish word for Witch is Bruja, and are considered the children of wisdom. The History of Witchcraft and Primal sorcery is bound within the Yatuivdah and Dregvants[15] of Iran and Persia, within the early Zoroastrian religion. The Middle Eastern cults and sects of magical practice produced what we commonly call Magickal Paths today. What was lost or well forgotten, by some incantation or spell of remembrance, such surged forth as a Bestial Atavism – that which was dead now emerged as a

---

[12] Angels are considered by Abu-Hamid Mohammed Al-Ghazali to be the higher faculties of man.

[13] Empyrean = Highest Heavens, heights, the astral plane which leads to the psyche or genius revealed. See The Key of Solomon the King by S.L. Mathers, the symbolism of angels (Higher Octave) and Demons (lower octave or Infernal spirits). This term is inextricably the same as Celestial, the Sabbat of Luciferian Light.

[14] Baphomet is a magickal transformation of being. Baphomet, being the Head of Wisdom, is related to Cain in some Sabbatic and Luciferian Circles.

[15] The People of the Lie, or practitioners of Witchcraft, see YATUK DINOIH by the present author.

Necromantic shade. By the wealth of symbolism there is indeed much to develop from – be ready to grasp that which was always slightly out of reach by dream, that fleeting moment of truth not so lightly fallen before you.

There was a group of so-called witches which were known as the Aniza Bedouin Clan. They were derived in leadership from a man known as Abu el-Atahiyya (748-c. 828), who was originally a potter but became a strong and influential writer and poet among fellow Arabs. Atahiyya had a coven or circle of disciples who were called Wise Ones, and after his death adopted the Goat as a symbol of their tribe. The torch or candle between the horns was added, signifying wisdom from the head of the teacher. The Aniza tribe also had a symbol of the wasm or tribal brand, which was a symbol which resembled a birds foot. The clan was also known for their use of the Bloodletter[16] which was called the adhdhame, or Athame. In later times, the Aniza Tribe migrated to Spain which brought some aspects of the Witch-cult to Europe.

Other Middle Eastern sects which marked themselves as walkers between worlds were the Maskhara (called also Dervishes), being a sect which were marked on the skin (mabrush) and intoxicated with the Thorn Apple, the same as Mandrake. Both contain alkaloids and cause the sensation of flying. In the Western world, the Mark of Cain is this very marking which initiated the body into the Witch-cult through the Witches Sabbat practice.

In a Left Hand Path perspective, the initiate would seek to discover what is essentially 'real' or tangible about his or her being, what they consider to differ them from the natural order. Once this has been established in a basic sense, the Antinomian or Luciferian vision of Rebellion is recognized and true initiation begins.

In relation to Baphomet, one must retrace the beginnings of the Aniza Tribe, which birthed the emergence of the imagery associated with the Horned Head of Wisdom.

As related in The Sufis by Idries Shah, the Arabic root FEHM (charcoal) is FHM, meaning 'black' or 'wise'. This is recognizable and easily understood in an initiatory sense from the Sufic phrase, **"Dar tariki, tariqat"** (In the Darkness, the Path" and reflects the ideal of the Light or Wisdom coming from the darkness. The Arabic root FHM is symbolic of Baphomet, meaning Head of Wisdom. In the Knights Templar, Hugues de Payns (which translates 'Of

[16] The Sufis by Idries Shah and A History of Secret Societies by Akron Daraul.

the Pagan') held a Coat of Arms which had Three Saracen Heads, which resembled severed heads, indicating Wisdom.

It is also the Sufis who move against the Sun[17] which brought such practice to the West. In the Yatus cult, the darkness must be observed, absorbed and the initiate must be made to move against the path of the natural order. This by means within itself, brings experience from a vague concept of mystery, that flesh which emerges in the heart of the adept. The Sorcerer and Witch are as the Sorcerous Daemon Ahriman themselves, they stand in both darkness and light, being Lords of both horizons.

In Sufism Shaitan was the single angel, who by antinomian acts separated himself against the natural order by refusing to bow before clay which was Adam. It was the Yezidi tribe, who venerated Shaitan in the form of Malak Tauus, the Peacock Angel. In the MESHAF RESH[18] it presents Azazel as the Angel created before all others, thus the brightest star. In the Jilwa, Lucifer is presented as "Malak Tauus existed before all other creatures and was then and Now….there is no place devoid of me" thus presenting the Unnatural concept of self-illumination and intellect, Lucifer is the Adversary, who is full of life.

As Lucifer/Shaitan is Light, he does indeed hold a Shadowside. This is present in the God forms or Masks of Shaitan, being Seker, Set and Ahriman.

The Egyptian God Set[19] is a model and Neter[20] for Self-Deification, Isolation and the Adversary. The Adversary or Opposer is the shadow which reveals Light, called The Black Light of Iblis or Shaitan. This Light is inspired intellect and creative imagination. Set represents self-imposed challenge and individual development, a tester of self. An Adept uses this model for self-control and a Becoming through the Left Hand Path approach of the Adversary, the Antichrist which awakens the pscyhe in both Light and Darkness.

Set is noted for being a God which was different from all other Egyptian Gods. He was the Neter over storms, chaos and the darkness. Set, being a God of the North, was a sender of nightmares who was identical to the Greek daemon Typhon. Set was viewed as a God of such dangerous and desolate places of the earth, but at the same time was a friend to the dead. The form of Set was that of a man with the head of an Ass, or an elongated snout with Red hair. Red

[17] In Widdershins, counter-clockwise movement
[18] The Black Book, the Mes'haf, a Holy Book of the Yezidi.
[19] Called also Seth or Set-an.
[20] Force of Nature or that of a God, indicating by definition a separate or antinomian force.

was traditionally the color of Set, Lucy Lamie[21] held the connection that Set-Typhon was a God form which burns and consumes, he is a Lord of the Desert. The fire concept would not be new to this deity, as Set was essentially Shaitan the Opposer/Adversary.

The Egyptian God Seker is also a God form which the sorcerer may visualize and use as a Mask of Dreaming[22]. Seker is an ancient Death-god, who was considered older than Osiris and who resided around the city of Memphis. Seker resided in the tomb and the complete darkness. Around his lands were winged serpents, demonic spirits and dragon like beings with three heads. Seker was often featured as a mummified man who had a mask of a predatory Hawk, who sat on a throne of abyssic shadow. In the story of Af Ra meeting Seker[23] in Ra-stau where he sits in the Kingdom of Death, as Death itself. It makes reference to Seker sitting in Majesty, with serpents and demonic spirits surround him. In the Book of the Dead Seker is made reference to as being 'great god who carrieth away the soul, who eateth hearts, and who feedeth upon offal, the guardian of darkness, the god who is in the Seker boat". This draws a comparison to the Persian-Iranian Ahriman, who was also an Opposing Sorcerous Daemon of Darkness, who by averse practices, became stronger and immortal. Set had legions of 'devils' called "Seba" who served the Prince of Darkness, and were known to hack and devour certain souls.

In a modern initiatory context, the magician understands the these God forms represent isolate intellect, and self-deification through antinomian acts.

Set and Seker have an interesting connection. In the XVIIth Chapter of the Book of the Dead the spirit of the deceased prays that he is kept from the Great God who devour the heart and soul, who is the Guardian of Darkness. This is revealed by E.A. Wallis Budge that this God is none other than Suti (SET). Set was the tester of the dead in this capacity, and Set tested the spirit by it's own admission of transformation from life to death and finally, to the psyche becoming immortal. If this test failed, Set in the form of Seker, devoured the soul. Later on Seker was merged with Ptah, a Blacksmith God[24] and took the form of a mummy with a visage of an old man.

---

[21] Egyptian Mysteries, Lucy Lamie

[22] A Mask of Dreaming is focusing and projecting the psyche or self into the mask of the God form in question, going forth to the Sabbat masked in the cloak of the God form you are assuming. This is a development from older Golden Dawn practices and enables the mind to grow strong through understanding and experiencing on dreaming levels other significant God forms, demons and angelick spirits.

[23] The Egyptian Book of the Dead, The Abode of the Blessed, edited by E.A. Wallis Budge.

[24] Tubal-Cain or Cain, the son of Samael and Lilith, was the Master of the Forge i.e. Initiation.

When one approaches the ancient masks of Set, Seker or the Persian Druj of the Yatuk-Dinoih understand that by diving in the Black Sun, becoming as a God in the Darkness is but the first part of crossing the abyss.

The Rite of Adversarial Shadow

-The Ensorcelment of Ahriman and the Infernal Sabbat-

The focus and intent of this ritual is the application of an ancient form of sorcery known as Yatuk Dinoih[25]. The functional practice is defined as the body of the summoner encircling/ensorceling the nightmare (called Kundak – the steed of wizards) and shadow aspects of the self. This rite is also one of the tests, that the forces of darkness embody through the practitioner and allows the isolated self-deification of the sorcerer. The very embodiment of the path.

Let the ritual be performed in a solitary place where the profane may not cast their eyes. One may seek also a place appeasing to the senses, preferably in a cemetery or crossroads. The Ritual of Adversarial Shadow is the Summoning of Ahrimanic spirits. As known, Ahriman appears in many forms throughout history, a consistent shape shifter. Be it toads, wolves or dragons/serpents, Ahriman is the Wizard in spirit – one who masters time by the dream and the twilight world made flesh by desire.

The goal of the ritual is a form of self-initiation, Adversarial Crystallization of the self, that the individual strengthens the psyche and the shadow of the sorcerer. It is the utterance of a word, the embodiment of a God or Goddess in flesh.

The Rite of the Adversarial Shadow

The Chant of the Infernal Sabbat

As I face the Star of Al ghul the two horns become one. I cast the circle as Kabed-us-spae, that within is the circumference of my divinity. By the star of Algol I bask in the brilliance of the Sun at Midnight, the Eye of Blackened Flame and Smoke, of Arimanius,

[25] Witchcraft or Persian Sorcery which involves developing a solitary of Spirit or Druj practice.

dire initiator of my night and infernal dreaming path. May the Eye open within…

I call unto the shadows of the circle cast against the dawn-

Azi-Dahaka, Aeshma, Zartosht, Nasu Druj, Andar, Savar, Taprev, Astwihad fly now unto me! Kundak my steed of infernal flight come forth nightmare, guide me to the Sabbat!

Spirits of Amenta, do hear my summons

Shades of Elphame fire,

Those who arise from the vessels of night

In the serpents skin do I cloak myself

As I leap into the twilight gate

Unto the shadow world, of spectral flight

From the flesh I go forth, unbound from profane clay…

From the twilight guardian and guide,

Can then shades arise

Shall I as shadow black, ashen with the remains of the dead

Dance around the fires of the circle, against the sun to summon the smoke

O horned intiator and devils flesh

My cloak of serpent skin worn

Clothe me in the robe of AZ

In the Watchers fields of time

By Kevan, the gateway to the Sabbat, shall you arise before me- My body is a black temple, illuminated with crimson and violet brilliance. By my words carry my spirit!

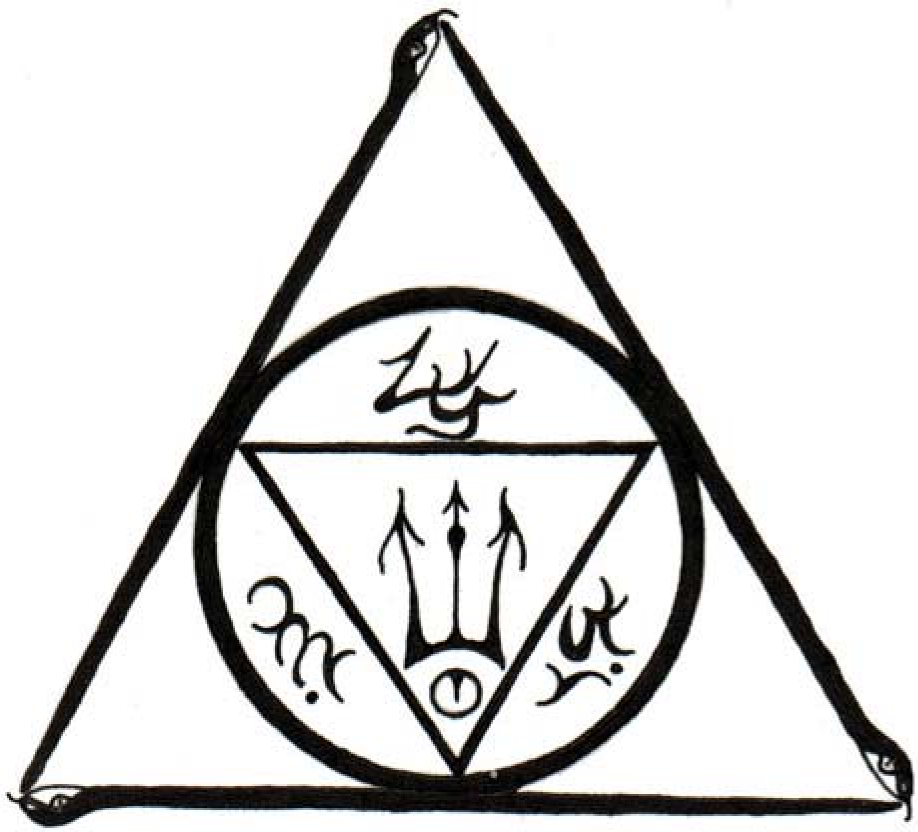
The Ensorcelment of Ahriman-

I summon Ruha-AZ, crimson whore and vampire, I call the fiend Vareno who is an angel of darkness, who causes intercourse I do summon thee! I invoke thee!
In the darkness is your light. Praise unto Ahriman, Horned lord of the kingdom of shades, specter and phantom, praise unto our kingdom of dead matter and flesh.
Praise unto Ahriman, who created Andar from the smoke of the blackened flame, who in averse brilliance was both phantom and dire foulness, praise unto Ahriman, who joined in union with the Whore-Vampyre AZ, whose body is Ruha and Jeh, devour with your lips open wide, satisfy me in the dreamining flight, drop the blood of ecstasy from your devouring jaws…
Praise unto Ahriman, who created Azi-Dahaka, called Zohak the King Made Daemon! Who by dreams shall guide me into the dire mansion of shades and thorn covered thrones!

Ohrmazd sought to free all limitations, yet space could not recount Ahriman. It was shadow and darkness, nourished in the abyss, with the violet light of the Black Sun, called Al Ghul, the point of all hunger known as AZ, the crowning of the Beast. This night, as candle burns and my vessel of darkness is prepared, shall I go forth to the gathering of our spirits – thou Yatus and wondering demon – kin of mine. Druj, descend, I shall become as dragon of flesh and seed, fire, smoke and soul. Come forth now!

SO IT IS DONE…

Further Reading-
Yatuk Dinoih (Second Edition)
The Book of Cain
The Toad Rite
Nox Umbra
Azothoz



Coven Maleficia

This Work was chartered by COVEN MALEFICIA of Houston, Texas and the body of initiates, THE ORDER OF PHOSPHORUS.

Issued July 9, 2003 e.v. by Succubus Publishing.
Free of charge.

Phosphorus may be contacted at-
Succubus * P.O. Box 926344 * Houston, TX 77292 * United States of America
http://algol.chaosmagic.com
http://www.botd.org E-Mail- nachttoter@aol.com